

to powder?

It may be said that the present contest is marked by peculiar features; the worst representatives of the politicians here can hardly exceed

These things took place as much before, as since, third nomination-movement.

the truth. Let us examine this matter. Let us consider the evils the intended prevention or redress of which is alleged in excuse for postponing action on the question of slavery—in the act of supporting a pro-slavery position. I am no partisan, and do not expect to be listened to patiently by partisans. But, I claim the attention of the moderate and unprejudiced.

It is not a fact, then, that the real subject in dispute between the two parties is the currency? I do not deny that other questions may be incidentally involved; that others may be urged for effect; or that there are persons in both parties who contend for other objects. But, that the question concerning the currency, and as connected with it, a national bank, and the collection, custody and disbursement of the public revenue, is the great question with the two parties, the history of the country, the discussions in the newspapers, and the speeches and movements of Congress for the last ten years clearly demonstrate.

The democratic party is charged with an abandonment of the currency—with giving it up to the people to be regulated at their discretion. The opposition insists that the federal government should control this matter—on it devolves the duty of giving to the country a sound currency. The former, in the prosecution of its policy, has put down the United States' bank, obtained the passage of a law creating a sub-treasury, and, through its head, declared war against all banking institutions. The latter would overthrow the dominant party, not surely with a view to perpetuate its policy, or to adopt the system of state-bank deposits, but to charter a new national bank.

The design then of the whig party is, to re-establish a national bank, which, in the estimation of the democrat, would tend to such evils as,

- Overtrading from excessive issues:
 - Fluctuations in the currency:
 - Impairment of the purity of our elections:
 - Interference with the independent action of government:
 - Corruption of our public men:
 - Subjection to foreign influence:
 - Encroachments on the equal rights of the people:
 - Employment of the public revenues in private speculation:
 - Undue influence over the property and business of the country by a vast money-power, &c.
- On the other hand, the evils charged by the whigs on the present administration, are,
- A disordered currency:
 - Inequality in the exchanges:
 - Loss of confidence in the business community:
 - The establishment of a system, which must invest the president with an alarming increase of power, paralyze industry, damage commerce, and work corruption throughout the body politic.

Such, we repeat, is the real subject in dispute: such are the evils which each party charges on the policy of the other. Other and weighty accusations are preferred, chiefly, as it seems to me, with a view to effect.

For example, it is alleged against the whigs, that they are federalists, aristocrats, enemies of the laboring classes, supporters of oppressive monopolies, seeking power simply that they may legislate for the benefit of the monied classes. In their turn, they charge the democrats, with a settled hostility to the rights of property; with a determination on the part of their leader to usurp power, to establish a standing army, and unite the purse and the sword for sinister purposes. Such is the blind bigotry of partisans on both sides, that should any one dissent from the wild accusations of the democrat, he is at once set down as a *bank man*, a *whig in disguise*, if not a *professor*. Or should he scruple to believe all the whig says of his antagonist, he is forthwith denounced as a *loco-foco*, a *Van Buren man in disguise*, if not a *professor*. Having never belonged to either party, however, I shall take the liberty of believing so much as I see proper of the representations made of the doctrines and designs of each. I can see a radical difference between them on the subject of the currency, but no satisfactory proof has yet been presented to my mind, that either party deliberately designs to enslave the country—that the whigs are the enemies of the working classes, or that the democratic executive aspires to make himself a despot.

The evils then we must consider, are those which are connected with the different policies of the two parties respecting the great question of the currency.

In regard to a national bank, let us concede that its tendencies would be such as its opponent alleges. Still even he will not deny, that in all likelihood they would be very slowly developed, so that for a long period there might coexist with such an institution a high state of prosperity, and comparative exemption from the evils mentioned. Such, he will admit, was the fact in the case of the United States' bank. The inference I would draw from this is, that the question in regard to such an institution is not so urgent, that other questions for a time may not properly take precedence of it—that, without vital injury to the interests of the republic, its settlement might be postponed for a considerable period.

On the other hand, in relation to the sub-treasury, while the whig urges that this policy will subject the merchant and traveller to inconvenience, lessen industry, and impair commerce, he will hardly contend that it will inflict a *fatal* wound on the business of the country, or that the enterprise of the American character will not surmount all obstacles from this source, as it uniformly has overcome all other difficulties. Neither will he pretend, that its effects will be of rapid development. So slight is the connection of government generally with the faculties of trade, compared with that of other causes,

which are continually acting upon them, that it will probably be long ere its policy in this particular be felt deeply or extensively. As to the dangerous power the sub-treasury throws into the hands of the executive, I remark, that there would be twenty-six sovereign states and nearly one-half certainly of the people of the Union, to watch him. Should it be found on experience that the power it confers is really so formidable, Americans are not so fond of a morbid tyranny, neither would they be so blind to their own interests, as not to rectify the evil. The inference I would draw from this view is, that there is no such pressing necessity of remedying these evils immediately, as can warrant the postponement of the great moral and political question of slavery.

To make this clearly manifest, let us, as in the case of the respective modes of policy of the whig and democratic parties, briefly exhibit the evils inflicted on this nation by the Slave-Power.

Under one view, this power may be regarded as a stupendous monopoly of twelve hundred millions of dollars; from its very constitution, intensely selfish, ruthlessly unjust, boundlessly ambitious, and completely irresponsible. Such a power, it is evident, must be a hundred-fold more dangerous to the liberties of the people of the U. States, their trade and labor, and the independence of their government, than either a bank or sub-treasury. For, with far more limited means of mischief, the last is already, and the first would be indirectly, placed under heavy responsibilities to the people. But, the Slave-Power monopoly recognizes no higher authority, has no other law, than the unappealable will of the monopolists themselves.

By the Slave-Power I mean, however, not only the actual slaveholding community, but the slaveholding spirit which, fostered by prejudice and interest, pervades the whole Union. Among other evils with which it is justly chargeable, I will specify the following.

It holds a sixth part of our fellow countrymen, or nearly three millions of immortal beings, in abject and perpetual bondage, regarding them as absolute property, that may be bought, sold, mortgaged, willed, whipped, driven, worked like the brute that perisheth.

It has implicated the people of the United States universally in the guilt of aiding and abetting this monstrous crime; having secured a representation in Congress, based on such property, obtained a constitutional warrant for seizing its slaves wherever found within the limits of the Union, and engaged the whole power of the government, if necessary, to crush the rising bondman.

It has burdened the nation with the guilt of supporting slavery in the District of Columbia and the territory of Florida, and of tolerating the domestic slave-trade, the same in principle with the foreign slave-trade, which the government has denounced as piracy.

It has procured the sanction of the nation to the extension of the crime of slavery, by statutes which it to admit into the Union, states which have established perpetual slavery.

It tends constantly to degrade labor, by making it in one half the Union the badge of slavery.

It has made our country a reproach in the eyes of the world, and impaired the influence of our example as a free people.

It has corrupted our republicanism, and, more than any other single cause, induced among us an alarming insensibility to the claims of justice and the vital principles of good government.

It has assumed to dispose of offices under the national government; filling them with the creatures of its will, punishing by exclusion or dismissal any who may have questioned its usurped prerogatives, and making base servility to its demands the price of its patronage.

It has given us nearly all our presidents and vice presidents, and the speakers of the house of representatives, all of whom are compelled, ere they are elected, to pledge of their friendship, and through whom it exerts a controlling influence over the affairs of the nation.

It has determined to a great extent the legislation of the country, regardless of the interests of free labor; at one time establishing a tariff, calculated, if not designed, to cripple the commerce of the free states; at another, abolishing it, at the hazard, if not with the intention, of breaking up their manufactures; passing laws, for the advantage of the slaveholder, to carry into effect a mere clause of compact in the constitution between the several states, and which confers no power of legislation on the federal government; excluding a portion of our countrymen from service in the militia, because of their complexion, &c. &c.

It has usurped power over the diplomacy of the nation; urging claims for compensation for slave-property, so called, in such a tone as to generate unfriendly feelings between two powerful nations; disgracing our country by pertinacious negotiations for the reclamation of fugitive slaves; neglecting, as we have reason to believe, for fear of risking its peculiar interests, to urge with proper spirit the settlement of a painfully vexatious question, which involves a large portion of the territory of a free state; and subjecting our commerce to no small disadvantages, by refusing, for no adequate reason, to recognize the independence of Hayti.

It has created offices in the South, which are not demanded for any purposes of utility, and are a dead weight upon the government.

It has forced declarative resolutions in the Senate of the United States against the right of discussion on the subject of slavery.

It has sought to compel Congress to overthrow the constitutional bulwarks of the free states, by guaranteeing to the slaveholder the right to hold his slaves within their limits.

It is not so much the action of government that affects trade, so injuriously, as it is *change* in its action,

It has attempted to establish by law a censorship over the post office; and, failing in that, has systematically violated its sanctity without law. It now threatens an enactment, prohibiting the testimony of colored men in the courts martial of the United States, thus forcing the sanction of the nation to one of the most unjust and odious features of the slave system.

It has passed laws, denying the right of trial by jury to a certain class of persons in some of the free states; forbidding them to testify against a white man; imposing upon them the degrading necessity of proving their right to freedom; excluding them from the benefits of the common school system; and punishing citizens of the free states for extending aid or charity to slaves escaping from their masters.

It has dictated to free states whom they should elect to office; and in some instances procured the appointment of its own creatures.

It has prescribed to some of these states, and demanded at their hands, the kind of laws necessary to uphold slavery.

It has, by fraud or violence, seized on the citizens of a free state, dragged them into a slave-state, and imprisoned or otherwise maltreated them.

It has repeatedly kidnapped free colored persons, and sold them into remediless bondage. It has demanded from sovereign states at the north, the surrender of certain of their citizens, in order to be tried by slaveholding tribunals, charged with no other offence, than that of declaring slavery a sin against God and wrong to man.

It has set a price on the heads of northern citizens, guiltless in the eye of the law to which they owed allegiance.

It has required from the free states, the passage of laws in the face of their own constitutions, to prevent their citizens from assembling together peaceably to discuss the subject of slavery; and for the suppression of the liberty of the press.

It has destroyed to a great degree freedom of thought and speech and action at the South, and at the North attempted to effect the same object by instigating mob-violence.

It has in one instance murdered a minister of the gospel for no other reason, than that he dared to utter a freeman's voice against the abominations of slavery.

It has passed laws in slave-states for the provisional seizure and sale as slaves, of a certain class of persons who, in some of the free states, are invested with all the rights of citizens.

It has abridged the right of locomotion in the persons of those, who are known as the open enemies of its power; visiting them with lawless punishment, should they be found on purposes of lawful business or pleasure in a slave-state.

It has publicly whipped an innocent citizen of a free state, whose only crime was, that he had in his possession a few anti-slavery tracts.

It has created and kept up a war, which has drawn from the national treasury thirty millions of dollars.

It maintains in our midst a vast population, alien, discontented, ignorant and depraved, having every provocation that men can have, to create domestic convulsions in times of peace, and strengthen the armies of an invader in times of war.

It has abrogated the right of petition.

It has destroyed freedom of debate in Congress.

It has insulted sovereign states, by prevailing on Congress to refuse reception to their resolutions on the subject of slavery in the District of Columbia, and to decline hearing or referring a protest of the sovereign state of Massachusetts against the admission of any slave-state into the Union.

It has enslaved our politicians, emasculated our literature, fettered the press and gagged the pulpit at the North.

Such are some of the grievances inflicted by the Slave-Power on this nation. In full view of their aggravated enormity, I, for one, hold myself excusable, if, in the question in dispute between the two parties, I can see nothing that is not entirely insignificant when compared with them. I cannot bring myself to support a ticket pledged to uphold them, for the sake of procuring or preventing a national bank. It is said that opposition by voting will avail nothing; therefore we had better do what good we can to the other interests of the country. It is sufficient for me to know, that the people of the United States are committing a gross blunder in policy, and a flagrant violation of moral principle, in sustaining the claims of candidates bound hand and foot by the Slave-Power. The best way to convince them of the fact is, for those who believe it, to refuse, by their alliance to sanction such conduct, and by their vote to protest against it. What is wrong in them would be wrong in me. Believing them wrong, it remains for us to set them a right example and, by our acts, confirm our words. I cannot give my vote to Gen. Harrison or Martin Van Buren, without sustaining the whole of the avowed policy of one of them, by the undivided force and influence of my vote. But, as a part of the policy of each is, to support the evils I have named, I cannot vote for either, without dishonoring my country and sinning against God.

How the South understand it.

W. H. Burleigh relates the following amusing circumstance which happened while he was travelling in a stage coach.

A political discussion was soon under way, between a Kentuckian on the one hand, and a "Buckeye" on the other, which for a time seemed to bid fair to issue in an unflattering strife between the combatants—till at length, the "Buckeye," who was the more moderate of the two, the last word and the threatened quarrel to himself, "Well," said the Kentuckian after brooding over the matter for a few moments, "there's this about it—If Harrison is elected, Harry Clay will have the entire control of him, and he is a true friend of the South—and if Van Buren is re-elected, Dick Johnson will be there to watch him, so that but little injury can result any how." This very philosophical view of the subject seemed to compose his irritated feelings, and the matter was finally dropped.

MR. WADE'S LETTER.

Mr. Wade in 1838 was opposed to all political party-organizations, deeming them necessarily corrupt and corrupting. Soon after the agitation of the third party-project, we are credibly informed, he became one of its strongest advocates. It was under this impression, that the Convention nominated him as an elector on the Liberty-ticket. His letter published to-day on our first and second pages, shows him to be a thorough-going, almost violent whig. Conceding that General Harrison is a worshipper in the temple of the bloody god of slavery, he yet deems it his duty to support him. Mr. Wade has totally changed his principles since 1838. "But, have not you changed?" Not our principles. We hold no principle now that we have not always held, since we have been an abolitionist. We have changed only in our views, respecting the mode in which to carry out the principles. But, no man is to be blamed for changing, if his change be for the better. Unfortunately Mr. Wade's change is from good to bad. So we think. We shall now give portions of an article which he wrote as a report for our anniversary at Granville in 1838, and which was published in the Philanthropist, No. 123.

"What party, in all its boundless devotion to the interests of the 'dear people,' ever risked a single ballot in reforming the morals of the people, though such a reform would be of more value than all the benefits pretended to be conferred on them by all the demagogues of the seignior nation? What party has not devoted its best energies to stop the tide of reform, when there was hope of increased popularity by the base performance? If the hands and homes of the poor Indian are to be taken from him by his country and the graves of his fathers, to gratify the rampant rapacity of a state or section of country, what party has not sold itself to the guilty deed?—(no exception to these sweeping charges in favor of the whig party, friend Wade!)—If a lost and deplorable prejudice against the colored race demand that they be removed from the land of their birth—from the light of civilization, and the way of salvation by a crucified Redeemer, to a land of ignorance and superstition—a land of penitence and death, what party has intended to save them? If popularity is to be gained by suppressing the liberty of speech and of the press, and by murdering the advocates of universal liberty, where is the political party on whose side the blood of the victim is sprinkled? What party has ever stood forth to plead the cause of the poor and the oppressed, or has risked its popularity in defence of those who had no political power to give in return? Alas! this is not the sphere of party."

"Finally, what is the highest principle of the party to lowest vices, the most grovelling prejudices, or the grossest ignorance of the people?—(why, the whig party existed in 1838, didn't it?)—To win the people for their party, to impair their confidence in the sacred trust of the daily employment of every party; in the event of this labor it eats its daily bread. This is the warfare of its pilgrimage, and the weapons of this warfare are slander and denunciation."

"These are the views of the organized political parties of our country at this time, and the important inquiry comes up, how ought abolitionists to act as citizens, and friends to universal liberty, in view of such unquestioned facts."

"There are but three courses for us to pursue: To adhere to the present parties, according to our individual predilections; to oppose ourselves into a political party; or to withdraw from all party attachments, and to give our suffrages only to such friends of human rights, as we may discover from their willingness to disclose to us their political creed."

"We see no good to result from an adherence to the parties of the day. By so doing, we hold no motive for their action, but constitute another ingredient in the heterogeneous mass of party corruption. Partisans care nothing for the private and speculative views of those who confer them their political power. A subject of the autocrat of Russia, or a slave of the Sultan, is equally with the enlightened citizen, embraced in the folds of their ample charity. But more, our abolitionism is a *causa* which is a *cause* of *liberty*, if it demands no guarantees for our own liberty, and so remain the *superiorities* of the *feathered slave*—(Why, then, friend Wade!)—This breaking up of party-connections will no doubt be many 'as giving up of the whole'—but, reason and revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the *feathered slave*—(Has your own revelation teach us, that it is better to right ourselves, however painful, than to enjoy the pleasures of sin for a season. And, let every abolitionist remember, that the right of petition, (which, and to set at naught the liberty of speech and the press, is trespassing against American liberty—whether the deed be done by a Webster, a Clay, a Van Buren, or a Harrison—and, whether it be done by openly attacking or by basely shrinking from the issue, is equally a violation of the rights of man, and the rights of the <

MISCELLANEOUS.

Philosophy and Consistency.

There is a vast amount of true Philosophy exhibited in the following article from the pen of Mrs. Child; and it should be well considered by every person when setting out upon the great journey of life.

"Among all the fine things Mrs. Barbauld wrote, she never wrote anything better than her essay on the Inconsistency of Human Expectations. 'Everything,' says she, 'is marked at its settled price.' Our time, our labor, our ingenuity, is so much ready money, which we are to lay out to the best advantage. Examine, compare, choose, reject, but stand by your own judgment; and do not, like children, when you have purchased any thing, repine that you do not possess another, which you would not purchase. Would you be rich? Do you think that the single point worth sacrificing everything else to? You may then be rich. Thousands have become so from the lowest beginnings by toil, and diligence, and attention to the minutest articles of expense and profit. But you must give up the pleasures of leisure, of an unembarrassed mind, and a free, unobscured temper. You must learn to do hard, if not unjust things; and as for the embarrassment of a delicate and ingenious spirit, it is necessary for you to get rid of it as fast as possible. You must not stop to enlarge your mind, polish your taste, or refine your sentiments; but must keep on in one beaten track, without turning aside to the right hand or left. 'But,' you say, 'I cannot submit to drudgery like this: I feel a spirit above it.' 'Tis well: be above it then: only do not repine because you are not rich.' Is knowledge the pearl of price in your estimation? That too may be purchased by steady application, and long, solitary hours of study and reflection. 'But,' says the unlettered fellow, who cannot construe the motto on his coach, shall I raise a fortune and make a figure, while I possess merely the common conveniences of life? 'It is for fortune, then, that you grow pale over the midnight lamp, and give the sprightly years of youth to study and reflection? You then have mistaken your path, and ill employed your industry. 'What reward have I then for all my labor?' 'What reward! A large comprehensive soul, purged from vulgar fears and prejudices, able to interpret the works of man and God. A perpetual spring of fresh ideas, and the conscious dignity of superior intelligence. Good Heaven! What other reward can you ask? 'But it is not a reproach upon the economy of Providence that such a one, who is a mean, dirty fellow, should have amassed wealth enough to buy half a nation? Not in the least. He made himself a mean dirty fellow, for that very end. He has paid his health, his conscience, and his liberty for it. Do you envy him his bargain? Will you hang your head in his presence, because he outshines you in equipage and show? Lift up your brow with a noble confidence, and say to yourself, 'I have not these things, it is true; but it is because I possess something better. I have chosen my lot. I am content, and satisfied.' 'The most characteristic mark of a great mind is to choose some one object, which it considers important and pursue that object through life. If we expect the purchase we must pay the price.' 'There is a pretty passage in one of Lucian's dialogues, where Jupiter complains to Cupid that though he has had so many intrigues, he was never sincerely beloved. 'In order to be loved,' says Cupid, 'you must lay aside your anger and your thunderbolts; you must curl and perfume your hair, and place a garland upon your head, and walk with a soft step, and assume a winning obsequious deportment.' 'But,' replied Jupiter, 'I am not willing to resign so much of my dignity.' 'Then,' returned Cupid, 'leave off desiring to be loved.'"

"These remarks by Mrs. Barbauld are full of sound philosophy, for they are not observed in this circle of acquaintances, and in the recesses of his own heart, the same inconsistency of expectations, the same peevishness of discontent. 'Says Germanicus,' 'There is my dunce of a classmate has found his way into Congress, and is living amid the perpetual excitement of intellectual minds, while I am cooped up in an ignorant country parish, obliged to be at the beck and call of every old woman, who happens to feel uneasy in her mind.'"

"Well Germanicus, the road to political distinction was as open to you as to him; why did you not choose it? 'Oh, I could not consent to be the tool of a party; to shake hands with the vicious, and flatter the fools. It would kill me to the quick to hear my opponents accuse me of actions I never committed, and of motives which would tempt me to indulge.' Since Germanicus is wise enough to know the whistle costs more than it is worth, is he not unreasonable to murmur because he has not bought it?"

"Matrona always wears a discontented look when she hears the praise of Clio. I use to write her composition for her, when we were at school together," says she; "and now she is quite the idol of the literary world; while I am never heard of beyond my own family, unless some one happens to introduce me as a friend of Clio. 'Why not write, then, and see if the world will learn to introduce Clio as the friend of Matrona?' I write! not for the world! I could not endure to pour my soul out to an indiscriminating multitude; I could not see my cherished thoughts caricatured by some soulless reviewer, and my favorite fancies expounded by the matter-of-fact editor of some stupid paper. Why does Matrona envy what she knows costs so much, and is of so little value?"

"Yet so it is through all classes of Society. All of us covet some neighbor's possession, and think our lot would have been happier, had it been different from what it is. Yet most of us could obtain worldly distinctions, if our habits and inclinations allowed us to pay the immense price at which they must be purchased. True wisdom lies in finding out all the advantages of a situation in which we are placed, instead of imagining the enjoyments of one in which we are not placed."

"Such philosophy is rarely found: The most perfect sample I ever met, was an old woman, who was apparently the poorest and most forlorn of the human species—so true is the maxim which all profess to believe, and which none act upon invariably, viz., that happiness does not depend on outward circumstances. The wise woman, to whom I have alluded, walks to Boston, from a distance of 25 or 30 miles, to sell a bag of brown thread and stockings; and then patiently toils it back again with her little gains. Her dress though tidy, is a grotesque collection of 'shreds and patches,' coarse in the extreme. 'Why don't you come in a wagon,' said I, when I observed that she was soon to become a mother, and was evidently wearied by her long journey. 'We haven't got any horse,' replied she; 'the neighbors are very kind to me, but they can't spare their own; and it would cost as much to hire one, as all my thread will come

to.' 'You have a husband—don't he do any thing for you?' 'He is a good man; he does all he can; but he is a cripple and an invalid. He reads my yarn, and speaks the children's shoes. He is as kind a husband as a woman need to have.' But his being a cripple is a heavy misfortune to you, said I. 'Why ma'am I don't look upon it in that light,' replied the thread-woman; 'I've great reason to be thankful he never took to any bad habits.' How many children have you? 'Six sons, and five daughters,' ma'am. 'Six sons and five daughters! What a family for a poor woman to support!' 'It's a family, surely, ma'am; but there ain't one of them I would be willing to lose. 'They are as good as children need to be—all willing to work, all clever to me. Even the littlest boy, when he gets a cent now and then for doing a chore, will be sure and bring it to ma'am.' 'Do your daughters spin your thread?' 'No ma'am; as soon as they are old enough, they go out to service. I don't want to keep them doing for me; they are always willing to give me what they can, but it is right and fair that they should do a little for themselves. I do all my spinning after the folks are a-bed.' 'Don't you think you should be better off, if you had no one but yourself to provide for?' 'Why no, ma'am, I don't. If I hadn't been married, I should always have had to work as hard as I could; and now I can't do no more than that. My children are a great comfort to me, and I look forward to the time when they'll do as much for me as I have done for them.'"

"Here was true philosophy! I learned a lesson from that poor old woman which I shall not soon forget. If I wanted true, hearty, well principled service, I would employ children brought up by such a mother."—*Family Magazine.*

Too much Color in the Brush.

If there be any one mannerism that is universal among mankind, it is that of coloring too highly the things that we describe. We cannot be content with a simple relation of truth—we must overdraw, we must have a "little too much red in the brush." Who ever heard of a dark night, that was not "pitch dark?" of a stout man that was not as "strong as a horse?" or a merry road that was not "up to the knees?" I would walk fifty miles on foot to see a man who never caricatures the subject on which he speaks; but where is such a one to be found? From "rosy morn to dewy eve," in common conversation, we are constantly outraging the truth. If somewhat wakeful in the night, we have "scarcely had a wink of sleep;" and if a man is rich, we all say that "he rolls in money." No later than yesterday, a friend mine, who would shrink from a wilful misrepresentation, told me hastily as he passed, that the newspaper had "nothing in but advertisements." The habit of decorating in describing common things, most likely proceeds from that love of marvellous which the most of mankind entertain. We wish to affect the minds of others; what is the use of telling a tale that will not excite wonder? or making a complaint that calls forth no sympathy? or representing a deed of injustice that will cause no indignation? We wish to make our picture striking, and thus, like the painter, are induced to put a "little too much color in the brush." But if it be thus in things little affecting us, still more it is the case where interest is concerned. In such cases the most unblushing misrepresentations are made. Every newspaper has its "bargains," its "great savings," and its "immediate sacrifices." The Irish cloth of the mercer is "fine as cambric," the stale meat of the butcher "sweet as nut," and the cheese-monger's hard, tough, and lean cheese, "as fat as butter." These are general remarks; how do they affect you? To this inquiry may be added another: how far do they affect Ephraim Holding? I am sadly afraid that we are both culpable. Not that I plead guilty myself, or tax you with wilful misrepresentation, for the purpose of forwarding an individual interest but that I feel we are both amenable to the charge of speaking lightly and thoughtlessly—that we both, by putting occasionally "too much red in the brush," leave impressions not warranted by the facts we relate.—*Ephraim Holding.*

Brief Discourse.

Text.—"There is a way that seemeth right to a man, but the end thereof is death."—*Eccl.*

We hope it will not be deemed sacrilegious to quote here this sublime precaution from oracles of divine truth, as a text to discourse from in the manner which follows, although in aid of subjects of somewhat a secular nature, appertaining, however, to morality.

It may seem right to a man—to neglect paying his debts for the sake of lending or speculating upon his money, but the end thereof is—a bad payer.

It may seem right to a man—to live beyond his income, but the end thereof is—wretchedness and poverty.

It may seem right to a man—to attempt to live upon the fashion of the times, but the end thereof is—disgusting to all sensible folks, and ruinous to health, reputation, and property.

It may seem right to a man—to attempt to obtain a livelihood without industry and economy, but the end thereof is—hunger and rags.

It may seem right to a man—to keep constantly borrowing of his neighbors and never, willing to lend, but the end thereof is—very cross neighbors.

It may seem right to a man—to be always trumpeting his own fame, but the end thereof is—his fame don't extend very far.

It may seem right to a man—to trouble himself very much about his neighbor's business but the end thereof is—great negligence of his own.

It may seem right to a man to be constantly slandering his neighbors, but the end thereof is—nobody believes anything he says.

It may seem right to a man—to indulge his children in every thing, but the end thereof is—his children will indulge themselves in dishonouring him.

It may seem right to a man—to put off every thing that ought to be done to-day, until to-morrow but the end thereof is—such things are not done at all.

It may seem right to a man—to attempt pleasing every body, but the end thereof is—he pleases nobody.

It may seem right to a man—to excel his neighbor in extravagance and luxury, but the end thereof is—he excels in folly.

It may seem right to a man—to take no newspapers, but the end thereof is—that the man and his family are totally ignorant of the ordinary occurrences of the day.

It may seem right to a man—to obtain his news by borrowing and stealing of his neighbors, but the end thereof is—annoyance to his neighbors, and fraud upon the printer.

It may seem right to a man—to pay every body before he pays the PRINTER, but the end thereof is—he pays the most needy last, if he pays them at all.

It may seem right to a man—to worship the creature more than the Creator, but the end thereof is—an idolater.

It may seem right to a man—to be incessantly occupied in hoarding up the treasures of this world, but the end thereof is—he has none in the world to come.

A True Story.

Many years ago I happened to be one of the referees in a case which excited unusual interest in our courts, from the singular nature of the claim, and the strange story which it disclosed. The plaintiff, who was captain of a merchant ship which traded principally with the West Indies, had married quite early, with every prospect of happiness. His wife was said to have been extremely beautiful, and no less lovely in character.

After living with her in the most uninterrupted harmony for five years, during which time two daughters were added to his family, he suddenly resolved to resume his occupation which he had relinquished when his youngest child who was but three weeks old, and sailed once more for the West Indies. His wife was devotedly attached to him, sorrowed deeply at his absence, and found her only comfort in the return. But month after month passed away, and he came not, nor did any letters, those insufficient but welcome substitutes, arrive to cheer her solitude. Months lengthened into years, yet no tidings were received of the absent husband; and after long hoping against hope, the unhappy wife was compelled to believe he had found a grave beneath the weltering ocean.

Her sorrow was deep and heartfelt, but the evils of poverty were now added to her affliction, and the widow found herself obliged to resort to some employment to support her children. Her needle was her only resource, and for ten years she labored early and late for the miserable pittance which is ever grudgingly bestowed on a humble seamstress.

A merchant of New York, in moderate but in prosperous circumstances, accidentally became acquainted with her, and pleased with her gentle manner no less than her extreme beauty, endeavored to improve their acquaintance with friendship.

After some months he offered her hand, and she was accepted. As the wife of a successful merchant, she soon found herself in the enjoyment of comforts and luxuries such as she had never before possessed. Her children became his children and received from him every advantage which wealth or station could procure. Fifteen years passed away, the daughters married and by their step-father were furnished with every comfort requisite in their new avocations of house-keepers. But they had scarcely quitted their roof when their mother was taken ill. She died after a few days sickness, and from that time until the period of which I speak, the widow resided with the youngest daughter.

Now comes the strangest part of the story. After an absence of thirty years, during which time no tidings had been received from him, the first husband returned as suddenly as he departed.

He had changed his ship; adopted another name, and spent the whole of that long period on the ocean with only transient visits on shore, while taking in or discharging cargo; having been careful never to come nearer home than New Orleans. Why he had acted in this unpardonable manner towards his family, no one could tell, and he obstinately refused all explanation.

There were strange rumors of slave-trading and piracy abroad, but they were only whispers of conjecture rather than truth. Whatever might have been his motives for such conduct, he was certainly any thing but indifferent to his family concerns when he returned. He raved like a madman when informed of his wife's second marriage and subsequent death, vowing vengeance upon his successor, and terrifying his daughters by the most awful threats in case they refused to acknowledge his claims. He had returned wealthy, and one of those men repudiated of the law, who are always to be found crawling about the halls of justice, advised him to bring a suit against the second husband, assuring him that he could recover heavy damages. The absurdity of instituting a claim for a wife whom death had already released from the jurisdiction of earthly laws, was so manifest that it was at length agreed by all parties to leave the case to be judged by five referees.

It was on a bright and beautiful afternoon in spring when we met to hear this singular case. The sunlight streamed through the lofty windows of the court-room, and shed a halo around the long grey locks and broad forehead of the defendant; while the plaintiff's harsh features were thrown into still bolder relief, by the same beam which softened the placid countenance of his adversary.

The plaintiff's lawyer made a most eloquent appeal for his client, and had we not been informed about the matter our hearts would have been melted by his touching description of the return of the desolate husband, and the agony with which he now beheld his household gods removed to consecrate a stranger's hearth. The celebrated Aaron Burr was counsel for the defendant, and we anticipated from him a splendid display of oratory.

Contrary to our expectations, however, Burr made no attempt to confute his opponent's oratory. He merely opened a book of Statutes, and pointing with his finger to one of the pages, desired the referees to read it, while he retired for a moment to bring in the principal witness.

We had scarcely finished the section that fully decided the matter in our minds, when Burr entered with a tall and elegant female leaning on his arm. She was attired in a simple white dress, with a wreath of ivy leaves encircling her large straw bonnet, and a lace veil completely concealed her countenance. Burr whispered a few words apparently encouraging her to advance, and gracefully raising her veil, disclosed to us a face of proud and surpassing beauty. I recollect as well as if it happened yesterday, how simultaneously the murmur of admiration burst from the lips of all present. Turning to the plaintiff, Burr asked in a cold, quiet tone—

"Do you know this lady?"

"Answer—I do."

"Burr—Will you swear to that?"

"Answer—I will, to the best of my knowledge and belief she is my daughter."

"Burr—Can you swear to the identity?"

"Answer—I can."

"Burr—What is her age?"

"Answer—She was thirty years of age on the 29th day of April."

"Burr—When did you see her last?"

"Answer—At her own house about a fortnight since."

"Burr—When did you see her previous to that meeting?"

The plaintiff hesitated—along pause ensued—the question was repeated, and the answer was—

"On the 14th day of May, 17—"

"When she was just three weeks old," added Burr "Gentlemen," continued he, turning to us,

"I have brought this lady here as an important witness, and such I think she is. The plaintiff's counsel has pleaded eloquently in behalf of the bereaved husband, who escaped the perils of the sea, and returned only to find his home desolate. But who will picture to you the lovely wife bending over her daily toil, devoting her best years to the drudgery of sordid poverty, supported only by the hope of her husband's return. Who will paint the slow progress of heart-sickness, the wasting anguish of hope deferred, and finally, the overwhelming agony which came upon her when her last hope was extinguished, and she was compelled to believe herself indeed a widow? Who can depict all this without awakening in our hearts the warmest sympathy for the deserted wife, and the unutterable scorn for the mean pitiful wretch, who could thus trample on the heart of her woman he had sworn to love and cherish? We need not inquire into his motives for acting so base a part. Whether it was love of gain, or licentiousness, or selfish indifference, it matters not; he is too wicked to be judged by such laws as govern our men. Let us ask the witness—she who stands before us with the frank, fearless brow of a true-hearted woman—let us ask her which of these two men have been to her a father?"

Turning to the lady in a tone whose sweetness was a strange contrast with the scornful accent that had just characterized his words, he besought her to relate briefly the recollections of her early life. A slight blush passed over her proud and beautiful face, as she replied.

"My first recollections are of a small ill furnished apartment, which my sister and myself shared with my mother. She used to carry out every Saturday evening the work which occupied her during the week, and bring in employment for the following one. Saving that wearisome visit to her employers, and her regular attendance at church she never left the house. She often spoke of my father, and of his anticipated return, but at length she ceased to mention him, though I observed she used to weep more frequently than ever. I then thought she wept because we were so poor, for it sometimes happened that our only support was a bit of bread, and she was accustomed to see by the light of the chips which she kindled to warm her famishing children, because she could not purchase a candle without depriving us of our morning meal. Such was our poverty when my mother contracted her second marriage, and she changed to us as we like a sudden, entranced into paradise. We found a home and a father."

"Would you excite my own children against me?" cried the plaintiff, as he immediately waved his hand for her to be silent.

"The eyes of the witness flashed fire as she spoke. 'You are not my father,' exclaimed she vehemently. 'The law may deem you such, but I disclaim you utterly. What call you my father—who you basely left your wife to toil and your children to beggary? Never! Never! Before I hold there my father,' pointing to the agitated defendant—there is the man who watched over my infancy who was the sharer of my childish sports, and guardian of my inexperienced youth. There is he who claims my affections and shares my home—there is my father. For younger selfish wretch, I know him not. The best years of his life have been spent in lawless freedom, from social ties; let him seek elsewhere for the companion of his despicable, nor dare to insult the ashes of my mother by claiming the duties of kindred from her deserted children.'"

She drew her veil hastily around her as she spoke, and moved as if to withdraw.

"Gentlemen," said Burr, "I have no more to say. The words of the law are expressed in the book before you, the words of truth you just heard from woman's pure lips, it is for you to decide, according to the requisitions of nature and the decree of justice."

I need not say that our decision was in favor of the defendant, and the plaintiff went forth followed by the contempt of every honorable man, who was present at the trial.

From the Health Journal.

Death from tight lacing.

Mr. Editor.—I have seen and am much pleased with your paper, and doubt not it will do much good. I hope for it an extensive circulation. In one of the late numbers you call for facts, whether communicated in elegant language or not. I have recently learned one to which I gave all possible publicity, and have told it almost every circle of the young in which I have since found myself. Two weeks since while on a visit to the house of a respectable long experienced physician in one of the southern boundary towns in New Hampshire, he gave me in substance, the following account, as near as I can recollect.

He was called a week or two previous to visit a young female, I think, over twenty years of age, who was distressingly ill of a complaint of the lungs, laboring under great difficulty of breathing, and which his discrimination led him at once to impute to a long continued practice of tight lacing—a practice which is slaying its thousands and tens of thousands in our enlightened land. There was, in his opinion, an adhesion of the lungs to the chest, and a consequent inflammation which had proceeded to such a height that death was inevitable. Little or nothing could be done. The poor girl, after a very few days of acute suffering, fell a victim to (what shall I say? I am unwilling to wound the feelings of her friends)—her own folly and vanity. It could not be suicide, because no such result was contemplated, though the deed was done by her own hand. We can call it by no softer name—*self-slaughter*, for such even an external examination of the body proved it to have been. The shoulder blades were found to be literally lapped one over the other; the false ribs had been so compressed that a space of only about an inch and a half remained between them; and so great was the curvature of the spine, which had been girded in by the cords of death, that after the corpse was laid out for interment, two pillows were put under the arch thereby formed, while the shoulders rested on the board. She was a large, healthy person, and was ignorantly led by the desire to please, to sacrifice her life at the shrine of fashion, and the prevailing false ideas of beauty of form.—She was said to be of amiable disposition, and correct moral habits, otherwise.

My own mind was so impressed with the recital of this story, that I could hardly forbear weeping over the folly, and weakness, and ignorance, and wickedness of my sex. I inwardly wished for the ability to ring this case of suffering and death in the ears of every female in our land, until their voluntarily assumed "strait jackets," that indicate nothing better than mental aberration in the wearers, should be voluntarily thrown aside. Pray, sister, lift up your renovated voice anew—labor with the utmost power of your pen against this crying sin of enlightened Christian America, and may God Almighty bless your efforts, and enable you to turn the hearts of our erring sisters to Himself, that they may seek to please Him. M. M.

AGRICULTURAL.

Harvesting Potatoes.

Never commence harvesting your potatoes till they have come to full maturity, or till the frost has killed the tops down. When the tops are green, the tubers are growing and improving. In digging them, use either the plough or the potatoe-hook. As soon as they are out of the ground let them be picked up. Never permit them to remain out in the sun or air, longer than you can possibly help. I am well aware that this direction is at once in opposition to the rule of many farmers, which is to allow their potatoes to remain out in the sun, drying, as long as they can, and yet, have them picked up on the same day as possible, may cleave off from them. This is very bad management for potatoes designed for table use; because it renders them strong, or acid in taste.

Every attentive observer has noticed that that part of the potatoe which happens to be uncovered in the hill, changes its color to a dark green. This portion is very much injured in taste; in fact it is unfit for use, because it has imbibed from the atmosphere deleterious qualities. As soon as potatoes are dug, and exposed to the light and air, this change begins. Every attentive observer has also noticed that potatoes are much of the earth as possible, may cleave off from them. This is very bad management for potatoes designed for table use; because it renders them strong, or acid in taste.

The longer they are in the sun, and exposed to the light and air, the more of this change is gone, till it is wholly lost, and they become unpalatable and unwholesome. Potatoes that remain all winter in the earth, where they grow, are in excellent condition for the table in the spring. In view, therefore, of all these facts, let us prescribe a rule in harvesting the potatoes, which will tend to perpetuate through the whole season these excellent qualities. As soon then as practicable after digging, remove the potatoes designed for the table to a dark bin in the cellar. After depositing there the whole crop, or as many as are designed for the table, cover them over with earth or sand, and they will retain their excellent qualities till they begin to sprout in the spring, and require to be removed. When shipped to sea, they ought to be put into casks and covered with sand.—*Albany Cultivator.*

Packing Butter.

The increased price of butter in autumn, as well as its scarcity in winter, renders the best mode of packing it a matter of some importance. There are several particulars of minor importance to be attended to, to which greater or less attention is given by good butter makers; but the two leading requisites, without which there must be failure, and with which there cannot easily be, are *clean vessels*, and *thorough working*.

The importance of the former, in obtaining perfectly sweet butter, must be evident to every one; hence the necessity of washing vessels by scalding; and where they become rusty from disuse, of employing chloride of lime.

In order to keep the sweetness, it is indispensably necessary that every particle of butter-milk be worked out before packing down. This is ascertained when none ceases to flow from it. Inexperienced butter-makers perform this part of the operation very imperfectly. Work the butter four times as long as you think necessary, and then perhaps you will have half completed it. When it is thoroughly worked, pack it down by beating, in a strong pot, cover the top with an inch of very strong brine, and keep it in the coolest part of the cellar, and you need not fear its becoming injured before next winter.—*New Genesee Farmer.*

Saving Seeds.

Every farmer should endeavor to save such seeds as he may want, selecting from the best and most productive plants. There is scarcely an article cultivated by the farmer or the gardener, that may not be improved by selection and care. Plants, the varieties of which are liable to intermix, when intended for seed, should be planted at such distance from each other that the pollen of their flowers cannot intermix. Beets, cabbages, turnips, squashes, melons and even corn, should be planted at a distance from other varieties of the same plant, if pure seed would be had. Seeds kept well, by simply cutting them when sufficiently ripe, hanging them in a dry place, until thoroughly dried, or until wanted. Herbs too should be saved, as many or less of them are wanted in every family for culinary or medical purposes. There are many who might, were it not for their negligence, secure an abundant supply of good seeds, and pot or sweet herbs, that when such things are wanted, are obliged to rely on the greater forethought and charity of their neighbors.—*Cultivator.*

Method of preserving Cabbage, so as to have them good in the spring.

Make a trench in the driest sandy ground, nine inches wide, and of equal depth: in which place a row of cabbages, with the roots upward, contiguous to each other. Fill the cavities about them with some dry straw, and then shovel the earth up to the stalks on each side, almost as high as the roots, shaped like the roof of a house. The cabbages will come out in May as sound as when they were put in, and the outer green leaves will be turned quite white. As they are not apt to keep well after they are taken out, two or three at a time may be taken as they are wanted for use, and the breach immediately closed up with straw and earth as before.—*New Eng. Farmer.*

From the Journal of Health.

Nervous Disorders of Females.

It is remarked by the good and wise Fenelon, that the ignorance of the generality of young women, is a fruitful, if not the chief cause of their being troubled with nervous disorders, and of their not knowing how to employ themselves innocently. When they are brought up without solid information, they cannot be expected to have any inclination or taste for study, or for rational amusements. Every thing serious appears dull—every thing that requires attention or exertion fatigues them. The thirst after pleasure, so natural to youth, and the examples of persons of their own age who are plunged in dissipation, or occupy their waking hours in languid indolence or frivolous amusements, contribute to make them dread a quiet domestic life. In early youth, their want of experience renders them unfit to superintend the concerns of a family, and they are not even aware of the necessity of acquiring this kind of knowledge, excepting in those instances where their attention has been particularly directed to it by the good sense of a mother. Among the opulent classes, young women are not necessitated to devote any portion of their time to needle-work, and from the few hours they spend at their needle, merely because they are told, without knowing why, that it is not right for females to be ignorant of this kind of work, they derive more harm than good. The occupation is very often for mere show, and they seldom apply to it with either pleasure or diligence, but merely to pass away time, which, for want of rational means of enjoyment, would otherwise lie heavy on their hands, while from the constrained and often awkward posture of the body which it demands, it acts prejudicially upon their

health—often already undermined by their father's and inactive lives. If the piano or harp be substituted for the needle, but little advantage is derived. What then is to be done? For want of solid information, their time must be occupied with trifles: for want of rational and healthful employment, a young woman becomes indolent, nervous, and low-spirited; she becomes subject to frequent attacks of indolence—whereas, by moderate sleep and regular exercise, both of body and mind, she would become lively, strong and active, cheerful and contented—qualities highly beneficial to health, not to mention the advantages mentally they procure. The indolent indulgence, too common with young females, joined to the want of solid information, produces, also, a pernicious taste for shows and public amusements, and a frivolous desire for novel excitements, alike dangerous to their health and innocence. Well-informed women, occupied by serious duties, or seeking relaxation from these in cheerful but rational amusements, generally possess but a moderate degree of curiosity, or one directed by a sound discretion. To their well-governed minds, the insignificant and folly of most of those pursuits, for which little minds, that know nothing, and have no occupation of their own, are so eager, present no attraction. On the contrary, some women who are ignorant and thoughtless always present a disordered imagination. For want of solid food, their curiosity is directed to vain and dangerous objects—by its indulgence their health is injured, and their peace and happiness destroyed.

FOREIGN NEWS.

The Great Western Steam Ship arrived at New York, on the 27th inst. There is no news of importance additional to that by previous arrivals.

Warlike preparations were still going forward vigorously in France, Russia, England and Germany were taking measures to force the Pacha of Egypt to accept the terms submitted to him as the ultimatum of the allied powers. Mahomet Ali was making vigorous efforts to defend himself. He had informed the Sultan, that before he would submit to the proposed terms, he would turn the country upside down and die amid its ruins.

In Paris there had been tumultuous assemblages of the tradesmen of the city. They had turned out for higher wages, and masses had collected in the public places to the amount of 40,000 persons. An additional military force had been stationed in the city. The National Guard had been ordered out, and the populace dispersed and tranquility in a measure restored.

Nothing was known concerning the plan of operations meditated by England against China.

The Governments of Spain and Portugal were still in an unsettled state. New dissensions had recently broken out in both countries.

PETERS' PILLS.

We would call the attention to the advertisement in our columns to a set of PETER'S VEGETABLE PILLS. We understand by the best medical authority, that there is no preparation of the day which enjoys so enviable a reputation. At the south and north, their success has been unbounded, and wherever introduced we believe they have given the most perfect satisfaction. We have this day had an interview with one of our citizens, Henry K. Fox, who was recently cured of a most remarkable and obstinate cutaneous eruption, where the body was covered with fulsome ulcers, and even the tonsils of the throat eaten away, and by using these Pills daily for six weeks, was entirely restored to health.—*New York Examiner.*

PETER'S VEGETABLE PILLS.

They do indeed restore the health of the body, because they purify and invigorate the blood, and their good effects are not counterbalanced by any inconvenience. Being composed entirely of vegetables, they do not expose those who use them to danger, and their effects are as certain as they are salutary; they are daily and safely administered to infancy, youth, manhood and old age, and to women in the most critical and delicate circumstances. They do not disturb or shock the animal functions, but restore their health; and for all the purposes which a vegetable purgative or certain cleanser of the whole system are required they stand without a rival.—They are allowed to be all that can be accomplished in medicine, both for power and innocence.

Houlton, Maine, Dec. 3d, 1839.

Dear Sir:—For upwards of fifteen years I had been severely troubled with a diseased liver, and the various medicines I took produced but little effect in my favor, while the advice of the best physicians in the State only served to parch me up for a month or two, and then to leave me worse than ever. I then of my own accord, tried Hygienic Pills, and they came very near killing me, and the use of a dozen bottles of Swain's Panacea, was attended with nearly the same result. These repeated failures disgusted me with the real names of medicine, and I had firmly resolved to use no more—until about two years since, when your agent, Dr. Harrison, descended so eloquently upon the